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Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3, 4.

CONTENTS

QUESTIONS OF THE HOUR	241	MONOGRAPHS	255
NEWS OF THE CHURCHES	246	EDITORIAL NOTES	263

OLIVE TREES,

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

NOVEMBER, 1907.

11.

QUESTIONS OF THE HOUR.

THE FOREIGN MISSION VISION.

REV. J. M. FOSTER, BOSTON.

I know of no better text for a foreign mission sermon than Paul's vision at Troas: "And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." (Acts 16, 9.) Its reference to the regions beyond the bounds of Christendom, called the foreign field, is unmistakable. The Macedonian represents the heathen nations, and Paul stands for the Christian Church. The pathetic cry of this man of Macedonia is heard to-day in every quarter of benighted and sinful and miserable heathen people. Would that every member of our beloved Zion had the same hearing ear that the Apostle to the Gentiles had, and the same responsive heart that he had, constrained by the love of Christ to live, not unto himself, but unto Him Who died for us and rose again! The supreme motive for all mission work, at home and abroad, is embodied in the command of Christ, "Go, preach," and the cry of the perishing, "Come, help!" And just as we are enlightened, quickened, drawn by these motives, will we be enthusiastic workers together with Christ in His great missionary enterprise of the world.

This vision of Paul was supernatural. There can be no doubt about that. The

Apostle so understood it. And hence Luke's record: "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." But while this vision is supernatural, it is rooted and grounded in the substratum of facts with which all are more or less familiar. The vision of early life determines the future career. It is the beckoning hand of Providence, powerfully moulding the character and marking out the work of life. It often keeps the man from giving up in the face of difficulties, and stimulates him in overcoming obstacles that would discourage him. It is true, that, like Joseph telling his dreams to his brethren, these visions often excite ridicule and call forth contempt. But they abide as a beacon light in the darkness, a cordial to brace up and nerve the man for strenuous work when weak and discouraged, and a blessed hope that it will triumph because it is God's way. "And I being in the way, God led me to the house of my master's brother." There are many illustrations of this. An orphan boy, penniless and almost friendless, lay on the grass on the bank of a small stream in Worcestershire, England. He looked out over the rich lands on every side that were once in the hands of his ancestors, but had passed into other hands. He fell into a day-dream and saw himself the lord of the Manor. That dream grew

into a resolution that it should be true. And by industry, perseverance and patient toil he rose to positions of trust and power. He became governor of 40,000,000 Asiatics in India. His career was checkered—stained by injustice, cruelty and wrong, though often relieved by strokes of benevolent policy. But at no time did he lose sight of the sovereign purpose of his life. And when he retired it was to occupy the estate which he had redeemed and restored to its former grandeur. That was Lord Warren Hastings.

In a secluded glen in Scotland, surrounded by mountains high and craggy, where nothing was heard but the lowing of cattle, the bleating of sheep, the singing of birds and the buzzing of bees, with the babbling of the brook, sat a young man on a great boulder, lost in thought. His companions who were to dine with him in a neighboring castle that day had approached without his noticing them and rallied him on his wish to be alone. He informed them that he was planning a system of sewerage for Paris when he became Emperor of France. They laughed uproariously at this product of his wild imagination. But a few years later they took this fancy more seriously, when Louis Napoleon became Emperor of France, as he had planned and expected.

In a small grocery store in a small street of London stood a boy, assisting his father, the proprietor. The father said: "Robert, will you come with me to St. Paul's Cathedral?"

"And why would you have me go there, away from work?" asked the son.

"I wish you to see a statue newly unveiled," was the reply.

They walked through the crowded thoroughfares until the dome of that great work of art, a monument to the genius of Sir Christopher Wren, appeared, and entering, they stood before the statue of

John Howard, while the father outlined the life of that great philanthropist. And as he spoke of Howard visiting the loathsome prisons of England and the continent, and devising remedial schemes of prison reform which resulted in relieving the sorrow and pain of such a multitude of unfortunates, this boy determined that he, too, would be a philanthropist. He became a preacher of the gospel of God's Son, and established eleemosynary institutions and asylums for the needy, until the name of their founder became a household word. His name was Robert Reed.

Every one who reads these lines will concur when we turn in upon your own thoughts and say: You, too, have had at some time just such a dream, and it has done much in fashioning, sustaining and unifying your career. There are two facts that stand out prominently just here. The first is, that our habits, history, disposition and occupation determine mainly what the vision shall be. Paul was a missionary. His soul yearned for the salvation of lost sinners, both Jews and Gentiles. He labored in his native city, Tarsus of Cilicia, bringing many souls to Christ. He wrought with the brethren in Antioch, and very many believed. He had been sent out by the Church with Barnabas, and they had traveled through Cyprus, then in Asia Minor they preached in Derbe, Lystra, Iconium, and many were added of such as should be saved. Visiting these churches on a second missionary tour with Silas, they came to Troas. It is only natural that Paul's dream should be about this work that so fully occupied his mind and heart. The Apostle James could not have had such a vision. He was a Hebrew of the Hebrews. He was so absorbed with the salvation of the Jews that he could not find place for work among the Gentiles. He was willing to allow others to do that work unhindered. He

even stood up in the Jerusalem council and plead for conciliatory action toward the foreign mission converts. But his interest was negative. He was willing to tolerate, but not promote. And Paul's vision would have been just as foreign to his mind, when his fancy ranged the heights of imagination with the wild freedom of a dream. The mind determines what the view will be. The landscape appears very different to the plodding, matter-of-fact farmer, who has no sense of the beautiful, either natural or acquired, and the artist, whose cultivated taste discovers a world of beauty in every direction. The sad and gloomy mind sees everything in sombre hue, while the glad optimist sees all sparkling in the brightest colors. Things are to us what the mind we bring to contemplate them is in its essential character.

The second fact is that the vision determines what the career shall be. Paul, after his vision, at once sailed for Europe. He met with many difficulties. But he hewed steps in the side of the granite mountain, and by them steadily ascended to the top and there found the Delectable Mountains. At Philippi he was scourged, thrust into the inner prison and his feet made fast in the stocks. At Berea and Thessalonica and Athens there was opposition, enough to make a weaker man give up and turn back. But Paul was made of sterner stuff. He believed the vision and endured as seeing Him Who is invisible, and pressed on to Corinth, where he gathered a great harvest of souls for Christ. A man's ideals determine what he will be. His thoughts rule his life. It is important then the kind of character we build, for character is the resultant of our thoughts and feelings and purposes and words and deeds. A man determines for himself what he will be. "As a man thinketh in his heart, so is he." If you

choose the world, its apples of Sodom will sicken and destroy you. But if you choose Christ, He will take you into His banqueting house, you will sit down under His shadow with great delight, and His fruit will be sweet to your taste. To have this experience a man must first accept Christ Jesus as Saviour and Lord, and be renewed in the spirit of his mind. "Except a man be born again he cannot see the Kingdom of Heaven." Next, he must have the vision of service in His Kingdom of Grace, in submission to His will according to His holy word. Then he must unify and focalize all his powers in the accomplishment of His purpose in him. "This one thing I do." Out of this rises the vision.

Not all earthly visions are realized. Too often they are the mirage of the desert that lures the thirsty desert traveler away from all hope of relief. But the vision of the believer in Christ is no mirage. In Him every man becomes his best self. In Him the highest possibilities of life are realized by every man. In Him human life in all its fullness is realized to the uttermost. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." And hence He said: "Follow Me"; "To him that overcometh will I grant to sit with Me in My throne, even as I overcame and am set down with My Father in His throne."

Moses in the Mount had the vision of the future history of Israel, the advent of the Messiah and His Kingdom spreading over all the earth. No wonder he was able and willing to bear that unbelieving people on the arms of his faith for forty years in the wilderness. John Knox had the vision of Church and State established in Scotland according to the pattern revealed to him in the mount of God's

word. And that vision sustained him during his nineteen months of bondage on the galleys of France, the thirteen years of banishment from Scotland and the thirteen years of conflict with Rome and Queen Mary in his native land. Abraham Lincoln had the vision of slaves set free in America. And that vision he kept steadily in view from the time that he witnessed for the first time a slave auction in New Orleans, when his soul was stirred with indignation, and he said: "If ever I get the chance, I'll hit that thing, and I'll hit it hard;" until he issued his Emancipation Proclamation, Jan. 1, 1863, and labored for their uplift until his assassination, April 14, 1865, he kept that vision constantly before him. William Carey, the cobbler, of England, had a vision of India transformed. He went and saw and conquered. And the British flag was lowered to half mast at his death. Livingstone had the vision of Africa stretching out her hand to God. And he died alone in a hut in the heart of the dark continent, kneeling by his cot and praying, "May the blessing of God rest upon any one, American or European, who will do anything to close this open sore of humanity." Robert Morrison had a vision of China brought to Christ. He studied the Chinese language in London. The East India Company would not allow him to go in their ships. He came to New York and shipped from thence, the captain remarking, "And so you expect to make an impression upon China." "No," replied Morrison, "but I expect God will." He had few converts, but he made a lexicon and grammar, and translated the Bible, with the aid of Dr. Milne, into the Chinese. And this is the standard in China to this day.

Adoniram Judson had a vision of Christ's Kingdom in Burmah, and Cyrus Hamlin of Christ ruling where the Sul-

tan's throne is in Constantinople. Time would fail to tell of Henry Martyn, Samuel Newell, John Williams, John G. Paton, J. Hudson Taylor, Robert Moffat, Bishop Thoburn and our own David Metheny, Joseph Beattie, Dr. Archie Dodds and Dr. Maud George, who through faith subdued kingdoms, wrought righteousness, obtained promises. And the new recruits who are sailing this autumn to the foreign fields, have seen the vision and are following it for "His sake."

Mr. John Alexander, Dr. Samuel Collins, and Dr. H. H. George had a vision of the United States in league with King Emanuel when they took steps in Xenia, O., in December, 1863, which resulted in the organization of the National Reform Association the following year, and Dr. A. M. Milligan, Dr. J. R. W. Sloane and Dr. D. McAllister had this vision which led to their self-sacrificing lives of devotion and transfigured them before all, so that looking steadfastly, they beheld their faces as it had been the faces of angels.

"In vision to Thy Holy One Thou saidst,
I help upon

A strong one laid; out of the folk I raised
a chosen one."

The importance of this vision to every man is beyond computation.

1. It Is Bad to Have Had No Vision.

Life in such a case is little more than mere existence. We simply vegetate. The vision causes the man to gather himself together and requisition every power to realize it. But without it, the powers are dissipated and the man drifts. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or *drift away*, as a vessel straining on its anchor until the cable parts, or as the man on the icefloe drifts out to sea and perishes. It requires purpose to work against drifting. The bridge newly

erected over the Charles River, between Boston and Cambridge, is said to be the finest in the world. At least the finest \$3,000,000 bridge. That bridge was in the mind of the engineer in all its details first. Then it was transferred to paper by his pencil, and the plans and specifications were passed upon by the authorities in both cities, even to the seals of the two cities carved on the two central piers at a cost of \$22,500. The bridge could not have been built without the unifying and focalizing plan. And so every believer must see in vision the pattern shown to Moses in the Mount and ascertain his place and his part in the plan, and occupy the place and do the work the Great Master Builder has assigned him. The difficulty with Reuben was he could not get his forces together. "Unstable as water, he shall not excel." "For the divisions of Reuben there were great searchings of heart."

2. It Is Worse to Have a Bad Vision.

Swedenborg represents the good in the future world having their heads up and their feet down, while the bad have their heads down and their feet up. There is an uprightness in holiness and a downrightness in sin. The Saviour said: "If the light that is in you be darkness, how great is that darkness." Milton represents Satan in hell saying, "Evil be thou my good." That is the lowest pole of sin, while the prophet was reaching for the highest pole of holiness when he said, "The Lord is my portion saith my soul." The man simply without a purpose is *negatively* evil. But the man with a bad purpose is *positively* evil. Jefferson Davis and Robert Lee had a bad purpose to divide the Union and establish a slave oligarchy. The Pope of Rome and his Cardinals seek to dominate the religion and politics of all nations. That is a bad purpose, and gives rise to the Scriptural sym-

bolism in describing the hierarchy: "A scarlet colored beast," "a woman with a wine cup in her hand, full of her fornications." "Mystical Babylon, the mother of harlots." The 6,000,000 members of the 70,000 secret, oath-bound lodges, maintained at an annual expense of \$250,000,000, have a bad purpose. It is evil, and only evil, and that continually. The fathers who framed and adopted a Godless, Christless and Bibleless constitution in this land, which has inoculated the political body with the virus of political atheism, had a bad purpose. It will soon produce a political corpse with the moral and religious life gone.

"Wheresoever the carcass is, thither will the vultures be gathered together." A bad vision is ruinous.

3. It Is Sad When a Man Overtakes His Vision.

An artist stood before the best product of his talent. He sighed, saying, "Alas, I can do no better. I have overtaken my ideal." The man who reaches his ideal relaxes. In a ship-building yard, the superintendent remarked, "We have six grades of workmen. The unskilled are lowest. The captaincy is the highest. I have seen men keep temperate and bend all their energies to their task and rise round by round until they reached the apex, where there was nothing higher to strive for, and then they wavered, yielded to temptation and fell a prey." The stimulus of something higher to strive for was necessary to unify and focalize the man and keep him steady. But in Christ Jesus a man never reaches the top. "Not that I have already attained, neither am I already perfect, but I follow after, if that I may apprehend (lay hold of) that for which I am apprehended by Christ Jesus." He rose higher and higher every day. "Forgetting those things that are behind, and," etc. Phil. 3:13, 14.

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—The following statement, dated Sept. 20, 1907, tells its own story:

DEAR MR. SOMMERVILLE: Will you kindly give space in your pages for me to acknowledge the following sums received by me, since April 24, 1906, toward building a church in Latakia:

<i>Contributors.</i>	<i>Residence.</i>	<i>Pounds and</i>	
		<i>Dollars.</i>	<i>Piasters.</i>
Y.P.S.C.E., Presbyterian Union of Kansas.	Kansas	\$31.70	888.00
Ladies' Missionary Society.	New Castle, Pa.	\$25.00	700.00
Kind Friends	Evans, Colo.	\$66.00	1,848.00
Rev. J. K. McClurkin.	Shady Side, Pa.	\$10.00	280.00
Miss Meta Cunningham, late of.	Suadia.	£10.	1,367.20
Mrs. C. A. Dodds.	Mersina.	£5.	683.30
Robert S. Stewart.	Latakia	£1.	136.30
Mrs. J. S. Crawford.	Beirut	Nap. 1.	109.00
		\$215.00	6,005.00
Ladies' Church Aid Society.	Latakia	\$155.00	4,336.00
Syrian Friends in Egypt.	Assuit	£20.	2,735.00
Mr. Mehiel Fahoon, in Egypt.	Tanta	\$6.00	168.00
W. P. Ass'n of Pittsburg Presbytery.	Pittsburg	\$19.30	539.20
		\$495.30	13,783.20
Church Members.	Latakia	\$123.00	3,448.35
Church Members.	Out Stations	\$101.00	2,846.00
The Children	Latakia	\$7.00	200.00
This is all cash.		\$726.00	20,278.15
Subscribed (not paid)—			
By Missionaries	Latakia	\$250.00	7,000.00
By a friend	America	\$100.00	2,800.00
By Native Members.	Latakia	\$100.00	2,800.00
Total in view.		\$1,176.00	32,878.15
<i>Church Members.</i>			
Frederic Kaltenbogh	Latakia		654.05
Najebe Haddad	Latakia.		578.05
Sodik Fattal	Latakia.		512.00
Jebra Georgie	Latakia.		419.35
Haleel Awad	Latakia.		115.25
Boulus Garabo	Latakia.		115.25
Hanna Isa	Latakia.		219.05
Escander Swaiya	Latakia.		46.10
Escander Hauna	Latakia.		23.05
Garabet	Latakia.		23.05

<i>Contributors.</i>	<i>Residence.</i>	<i>Pounds and Dollars.</i>	<i>Piasters.</i>
Zerone	Latakia.....		23.05
Abu Elias Awad.....	Latakia.....		23.05
Elias Awad	Latakia.....		23.05
Sodik Jebra	Latakia.....		8.20
Estoor Boutrus	Latakia.....		115.25
Abu Saloom	Latakia.....		46.10
Rachid Daughir	Latakia.....		115.25
Salim Haddad	Latakia.....		109.00
Rafik Saleh (Greek)	Latakia.....		136.30
Sale of mulberry leaves from garden.....	Latakia.....		138.30
		<hr/> \$123.00	<hr/> 3,448.35

<i>Church Members.</i>	<i>Out Stations.</i>		
Antonius Khouri	Suadia.....		346.00
Achmed	Suadia.....		92.20
Miss Kareemie Khudsie.....	Suadia.....		69.15
Mrs. Zazif Zarif.....	Suadia.....		46.10
Mrs. Lucia Jukkie.....	Suadia.....		109.00
Simon	Suadia.....		92.20
Bogus, the miller.....	Suadia.....		54.20
		<hr/>	<hr/> 811.00
Yacob Juraidini and wife.....	Tartoos.....		786.10
Hanna Simon and wife.....	Tartoos.....		462.20
Haleel Acari	Tartoos.....		462.20
		<hr/>	<hr/> 2,522.10
Yacob Hamdan	Bahamra		208.05
		<hr/>	<hr/> 2,730.15
Habeeb Awad	Eldany		23.05
		<hr/>	<hr/> 2,753.20
Nusr Sultan	Jendarieh		23.05
		<hr/>	<hr/> 2,776.25
Mrs. Eftoli Attulla	Mersina.....		46.10
Tofik Fattal.....	Mersina.....		23.05
		<hr/> \$101.00	<hr/> 2,846.00

	<i>From the Children.</i>	
School girls	Latakia.....	61.00
School boys	Latakia.....	37.17½
		<hr/> 98.17½

<i>Contributors.</i>	<i>Residence.</i>	<i>Pounds and Dollars.</i>	<i>Piasters.</i>
Carried over			98.17½
Matilda Haddad	Latakia		1.00
Penelope Haddad	Latakia		2.00
Ramees Haddad	Latakia		3.00
Aureinie Haddad	Latakia		4.00
Amein Haddad	Latakia		5.00
Salimie Haddad	Latakia		6.00
Negla Haddad	Latakia		7.00
Zaheid Haddad	Latakia		8.00
Remza Haddad	Latakia		9.00
			<hr/>
			143.17½
Alice Assood	Latakia		1.00
Wadiah Assood	Latakia		2.00
Wadia Assood	Latakia		3.00
Sadiaka Assood	Latakia		4.00
Sodik Assood	Latakia		5.00
			<hr/>
			158.17½
Nachli Isa	Latakia		2.00
Futine Isa	Latakia		2.00
			<hr/>
			162.17½
Ghad Haddad	Latakia		1.00
Bashara Haddad	Latakia		2.00
Lelia Haddad	Latakia		3.00
			<hr/>
			168.17½
Sabot Neshan	Latakia		1.00
Latifi Neshan	Latakia		2.00
			<hr/>
			171.17½
Mirta Hachir	Latakia		1.00
Miriam Hachir	Latakia		2.00
Menas Hachir	Latakia		3.00
			<hr/>
			177.17½
Rhudda Jaradini	Tartoos		23.05
			<hr/>
			200.22½

We are not ready to build yet, but I wish to publicly acknowledge these amounts.

Two or three things I wish to say: My Women's Church Aid Society (fourteen in number) have worked hard, and the sum they have on hand is the result of sales for their work, fees, special offerings and small gifts from their friends. One of our number passed away two weeks ago. She was a mother and a Christian. We shall miss her at our meetings. So we are only thirteen now. Our men have all subscribed, and most

of them have paid one month's wages, or one-twelfth of their income. You will notice that the children have also helped. Our Syrian friends in Egypt were once numbered among us, but they have either married there or have gone to seek employment. We thank them for their spontaneous gift of £20 sterling. Our little society also wishes to thank our friends in America for their generous gifts.

We hope to work on till our object is accomplished, praying that God may make use of us in raising up one Christian spire among all these Moslem minarets and Greek shrines.

I have tried to turn the dollars and pounds into piasters, for the benefit of those who may care to look at this list. I may have made a few mistakes, but not enough to harm the account.

I simply wish to acknowledge the above sums, and thank all who have helped to accumulate them.

(Signed)

M. E. STEWART.

Mersina, Asia Minor.—A personal letter from Rev. C. A. Dodds, dated Sept. 24, 1907, contains an incident in which every one will take an interest:

We have a very interesting young Fellah with us just now. He has been with us now for about three weeks. Last year he was in the boarding school, one of the larger boys, perhaps about sixteen or seventeen years of age. He is of a very inquiring disposition, apparently—I feel like saying evidently, but experience has taught me to be a bit cautious—earnestly desirous to know the truth. His eyes began to open while in school last year, but he left in the spring unconvinced of the truth of Christianity. However, he took with him a book or two dealing with the differences between Christianity and Islam. It seems that his people, during the summer, initiated him into the mysteries of their religion, with the hope, I suppose, of weaning him away from his dangerous speculations. Instead of producing the desired effect, his initiation, revealing to him as it did the emptiness and folly of their religion, simply hastened his acceptance of Christianity, which he now embraces, apparently with wholeheartedness, though he has not probably reached definite convictions on all points.

But he is constantly reading and studying when he has no work to do, and if his heart is right, of course he will come out all right, and we are constantly praying that he may.

There is one thing that differentiates between him and any other Fellahin converts with whose lives I have been acquainted, namely, his zeal for the propagation of his belief among his own people. Another young man, who has been in school two or three years, suggested to this one that they accept Christianity and keep it hidden in their hearts. This young man said, "What use would there be in that?" and quoted what Christ said about confessing Him before men.

The result of his open espousal of Christianity was that he was forced to flee for his life, as he believes, and as I think to be probably true. He belongs to an honored family among the Fellahin, and the disgrace to his people is the deeper on that account. He is an outcast now, and would not be received back to his father's house without a full recantation. One of the best testimonies to him is the mild disapproval of another young man and his wife, who are communicants with us, also from the Fellahin. They think that he need not have been so out-

spoken as to his acceptance of Christianity, and so zealous in trying to convince others.

Just now he is with us, helping about the school. He may be in school again this coming year. He thinks that the Fellahin are not unlikely to make an effort to capture him. He says that he does not esteem this life so highly as to be afraid to die, but he would like to be spared to try to present the truth to his people.

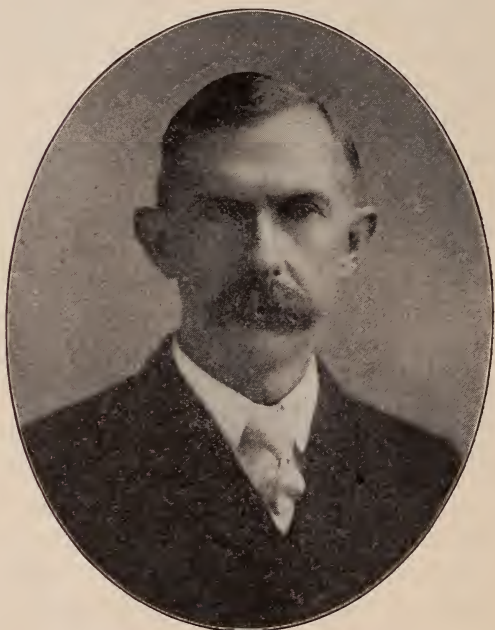
We cannot tell whether or not it will be practicable for us to keep him here. It has been rumored that the Fellahin are

day. The Tarsus school opened a week or so ago, but the attendance is still small. One of the two teachers who taught in Tarsus last year, we have had to transfer to Mersina. The daughter of M. Machiel Luttoof will teach in Tarsus this coming winter. I hope the fact of her teaching may secure a larger attendance of girls. I have not been able to get to either Tarsus or Adana yet, since last spring.

China.—A cablegram to Mr. Walter T. Miller, received Saturday, Oct. 12, 1907, announced the safe arrival of our missionaries at Hong Kong.



MRS. A. I. ROBB.



REV. A. I. ROBB.

going to bring a charge against him of having cursed Mohammed, so as to enlist the Turkish government against him. I do not know if it be true, but it is quite possible they would resort to some such measures.

I hope there may be much prayer for this young man.

The schools here will open next Tues-

A personal letter from Rev. A. I. Robb, written on board S.S. Minnesota, Sept. 26, 1907, contains a few sentences that we take the liberty of giving to the churches:

Our voyage has been prosperous thus far, and I am writing some five hundred miles from Yokohama, where we hope to arrive the 28th. All are in health, though some have been seasick and some days

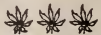
have been quite rough. We have a very unusual mixture of classes and beliefs on board: Politics, represented by Secretary Taft, O'Brien, Minister to Japan, and McNally, Consul to Nanking; and the Army by Gen. Evans and some colonels. There are propagators of Hinduism and Mormonism, besides ninety-two missionaries going to Japan, Korea, China and the Philippines, and representing the Presbyterian Church, North and South, Baptist, Methodist, Evangelical Alliance, China Inland Mission; Y. M. C. A., and some holiness people, who, I am told, think they have the gift of tongues. Probably our party is either the largest or next to it, but I am not certain.



Years ago in southern Orissa the missionaries sent out a company of native preachers to the regions beyond. They reached a village and began to preach to a company which came together. They were interrupted by a young man, who asked for a copy of a tract called "The Jewel Mine of Salvation." They expressed surprise, and asked him how he knew of such a book. He said, "Two years ago my father went to a distant market to sell rice, and while there a friend of his gave him a copy of this book. He brought it home and gave himself in his spare moments to the reading of it. In a few days we noticed that he became very sad, and thinking the book had bewitched him, we tried to get it from him, intending to burn the book to ashes and mix them with water and give him it to drink to take the witches out of him. He carefully guarded his book, and he still continued to read it. In a little while another change came over him; he became as happy and glad as before he had been sorry and sad. One year ago father died. When he was dying mother and we, his sons, gathered about his cot and said to him, 'Oh, father, you are dying; call on Krishna,' and he replied, 'Ah, my boys, I have a better name than that, the name I learned in my little book, "Jesus Christ."' My father died with that name on his lips. Now, I want a copy of that book."—*Rev. E. B. Hallam, India.*



There was a missionary in North China whose life was so humble and holy, who loved his Chinese brethren so sincerely, that they loved him in return. And when he laid down his life, his missionary brethren used often to hear this testimony from the Chinese people: "His life was just like the book." Would that that could be said of us as Christians.—*Miss Henrietta Moore, of India.*



When the Southern Baptist Convention met in 1851, the Foreign Mission Board reported that they expended \$14,160.05. When the convention met in 1907, fifty-six years later, the Foreign Board reported \$400,000 expended. In fifty-six years more what will the figures be?—*Western Recorder.*

We have begun to do a little work in the Chinese language, and think all will make good progress at it. We are sure the prayers of the Church are with us, and in this we rejoice.

The year marks an epoch in missions for our Church, and I expect will be followed by increased activity at home. I met not a few young people in the Church in the little work I did, who are definitely preparing for mission work, and certainly there are better and clearer conceptions of the claims of this work on the part of all, than even three years ago. I think OLIVE TREES has been a factor in bringing about this result, and if you are not feeling happy over it, you ought to be.

AT HOME.

Philadelphia, Pa.—On Thursday evening, Oct. 3, a farewell meeting was held in the Second Church of the Covenanters, Philadelphia, in honor of the departure on Oct. 5, of Dr. John Peoples, as medical missionary to Tarsus.

A number of addresses were made. Dr. T. P. Stevenson and Dr. R. C. Montgomery represented the sister congregations in Philadelphia, and Mr. T. H. Walker represented the Sabbath School of

and also with a pair of very fine field glasses. In accepting them, Dr. Peoples made a short address, in which he spoke of his assurance of an interest in the hearts of the friends whom he is leaving, and his desire for an interest in their prayers. In closing, he quoted the words of Paul in Eph. 6, 18, 19, 20: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

Dr. McFeeters made the closing address and presented Dr. Peoples with a Bible, which he said was a gift from his pastor and his wife, and which was intended by them to be his "desk companion."

Rev. M. M. Pearce was present and made one of the prayers. After the meeting was over an informal reception was tendered Dr. Peoples, and refreshments were served. There were about two hundred present, and many lingered till a late hour; and when at last they parted, it was with feelings of joy that they had been able to be present.



Dr. Peoples sailed from New York on S.S. Campania, Saturday, Oct. 5, 1907.



JOHN PEOPLES, M. D.

the Second Congregation, with which Dr. Peoples has been connected for a long time as teacher and assistant superintendent.

Dr. S. A. S. Metheny, on behalf of the Second Congregation, after a few well chosen words presented Dr. Peoples with a purse well filled with shining gold pieces,

Pittsburg, Pa.—The Women's Missionary Society of the Eighth Street Reformed Presbyterian Church, Pittsburg, desire to offer this tribute of love and esteem to the memory of Mrs. Georgia M. Sloan, who entered into rest June 12, 1907:

For some years she had been a sufferer,

the result of a serious street car accident. Mrs. Sloan was patient in all her sufferings, thereby displaying great faith and trust in the Saviour, Whom she so dearly loved. She was a faithful worker, not only in our Missionary Society, but also in rescue work, and the Allegheny Day Nursery, where her wise counsel will be greatly missed. While we shall miss her genial presence, we rejoice that she is no doubt now enjoying that heavenly city, whose Builder and Maker is God.

We extend our sympathy to the children and friends, and commend them to the consolations and love of our Lord and Saviour Jesus Christ. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

COMMITTEE.

Morning Sun, Ia.—The Ladies' Missionary and Aid Society present the following annual report:

As another year of our Society is numbered with the past, and as we look back and see God's kindness to us, we feel that we have great cause for thankfulness. Our meetings this year have been both interesting and profitable. We have held twelve regular meetings, with an average daily attendance of nineteen. Two new names have been added to the roll. While death has again come to our Society and called one of our oldest and most respected members, Mrs. Ellen Willson, yet we humbly bow to the will of "Him Who doeth all things well." Two other members have removed from our midst, leaving our roll as it stands at present with thirty-nine regular members and three associate members. The Good Literature Committee reported 1774 papers, 175 cards and 54 magazines distributed at home, and 823 papers sent to the Southern Mission.

Twenty-two subscriptions have been taken for OLIVE TREES by one of the ladies of our Society. A box of clothing and two barrels of fruit were sent to the Indian Mission, value \$30.30; also one barrel of clothing was sent to the Southern Mission, value \$62.35. A number of letters have been read in the Society from the different workers in the mission fields. We also listened to two fine addresses. Miss Robins, a very energetic W. C. T. U. worker, addressed us in November, also Rev. Samuel Edgar, of Colorado, spoke to us in March. Both were much enjoyed. We have also had a number of other visitors during the year. The Woman's Presbyterian Missionary Society met with us in June. An interesting convention was held June 27. We were entertained at the home of Mrs. Cunningham at a missionary tea.

As we begin the work of another year it is with this prayer in our hearts:

"With Thine Eye upon us set,
Wilt Thou direction show."

MRS. THOS. HUSTON, *Sec.*

TREASURER'S REPORT.

Receipts.

Dues	\$96.95
Donations.	8.50
Subscriptions	56.35

\$161.80

Disbursements.

Home work	\$4.68
Indian Mission	11.47
Southern Mission	5.10
Foreign Mission	96.20
Domestic Mission	40.80
Balance in treasury.....	3.55

\$161.80

Fruit to Indian Mission.....	30.30
Clothing to Southern Mission...	62.35

\$254.45

MRS. R. W. McELHINNEY.

Olathe, Kans.—We, the members of the Ladies' Missionary Society of the Olathe Congregation,

Resolve, That we deeply sympathize with the husband and children of Mrs. Mary Cooper, who departed this life on July 11, 1907, aged seventy-three years. Although not able to be present at many of our meetings, on account of ill-health, yet she was always interested in the work of the Society. Our sorrow is not as those who have no hope, for our sister looked forward to going "Home" with joy, to be forever with her Saviour and Redeemer.

MRS. S. M. ATCHISON,

MRS. E. A. HEMPHILL,

MRS. M. J. MOORE,

Committee.

Utica, Ohio.—The W. M. Society, of Utica Congregation, presents the following report:

Another page in the history of our Society has been completed and we are ready to turn the new leaf; but ere we leave the old, let us look it over that we may profit by what has come to us during the past year, what we have done or, perhaps, what we have left undone. Our monthly collections have increased and the meetings



Clara Butler, soprano, of Morgan Park Baptist Church, Chicago, was thrown by an accident under the wheels of a train, and was hurried to the hospital in the hope of saving her life by an operation.

Miss Butler knew that death was at hand. She whispered a message for her relatives, who were in an adjoining room, and said, with a smile:

"Tell them I am not afraid to die."

Then her glorious voice—a voice that had often raised the souls of devout worshippers above the things of time and sense—floated through the operating rooms. Surgeons and nurses turned away to the windows as the dying girl sang over and over again the one stanza of her favorite song. Their eyes were wet. The girl's soul was in her voice, that now faltered and died away in a whisper as the dark waters closed about her—"Abide With Me."

Death soon came to relieve her sufferings, but all who heard her sing and who saw her felt that they had witnessed the triumphant close of a beautiful Christian life.—*The Messenger.*

have been well attended, thus showing a continuing interest. Our Father has been pleased to take one of our members home to himself, thus reminding us of our frailty and of our need to be always ready, for we know not whose may be the next call.

RECEIPTS.

Yearly dues	\$35.00
Monthly collection	14.12
One barrel of clothing to Southern Mission	20.00
Contribution for freight on barrel	3.00
Bequest of Miss Lide Dunlap...	50.00

Total contributions for 1906. \$174.62

DISBURSEMENTS.

Syrian Mission	\$50.30
Chinese Scholarship	52.50
Barrel to Southern Mission.....	20.00
Freight on barrel	1.73
Postage09

Total disbursements \$124.62

Balance in treasury \$50.00

MRS. J. H. KIRKPATRICK,

Secretary.

MISS AMANDA HERVEY,

Treasurer.

MONOGRAPHS.

THE LATE DR. JOHN G. PATON.

MARTYRS' MEMORIAL CHURCH,
ERROMANGA, NEW HEBRIDES,
11th June, 1907.

At which time and place the New Hebrides Presbyterian Mission met and was duly constituted.

Inter alia:

Though Synod deeply feels and sorrows over the great loss that has been sustained in the death of the Venerable Dr. John G. Paton, one of the fathers and early pioneers of the Mission, yet it cannot but rejoice that to him, one of its own members, was granted the privilege of accomplishing so much on behalf of the advancement of the cause of the gospel in the New Hebrides; and while we mourn for the honored father who is no more among us, we feel that he has well earned his rest, full of years and of good deeds.

His life work is so well known that it is hardly necessary to go into much detail. Beginning his labors among the heathen of Tanna in 1858, he was not long permitted to remain on that island; but, after serving the Master there through sorrow and in much tribulation for a brief time, he was eventually guided to labor on Aniwa, which, by the grace of God, he was enabled to win for Christ. But his influence was felt beyond Aniwa and the New Hebrides, and his pleadings in Christian lands were used of God in advancing the Kingdom, because, owing to his unique gift of arousing interest and enthusiasm in the cause that was so dear to himself, many a heart was touched to give, and to give largely, and to many the duty of giving came as a call to personal service in the Redeemer's cause.

His name is also closely linked with

that of the *Dayspring*, for it was almost entirely due to his unflagging zeal that funds were raised for the purchase of the three Mission vessels of that name.

It was inevitable that Dr. Paton, feeling as intensely as he did, should sometimes meet with opposition, but, however men might differ from him, all could love and honor him as a man, and admire his whole hearted singleness of purpose.

To not many men is granted such a measure of personal influence as was his upon those who had heard him. The outstanding example of that remains in the John G. Paton Mission Fund, a fund that was the direct outcome of the interest he aroused, and one which has grown to such proportions as to be able to support five missionaries, two lay assistants, and numerous native teachers in almost every island of the group.

He fought the good fight, he finished the course, he kept the faith. His is now the crown of righteousness, the "Well done, good and faithful servant."

To the bereaved relatives we tender our sincere sympathy and commend them to Him who is the Father of all comfort and consolation.

Extracted from the minutes by

W. WATT, Clerk.

LOYALTY TO THE CAUSE OF CHRIST.

The day is past in which the foreign missionary needs to convince the world of the sincerity and loyalty of the Chinese Christian. The Boxer revolt has done the cause of foreign missions a good deed in revealing to the world the moral and spiritual fiber of the Chinese convert. It would be difficult to describe the enthusiasm of the average disciple for the Church of God. To him it is the only organiza-

tion that can bring about the real transformation of his country. His optimism as to the ultimate triumph is remarkable. He will lay down his life in its defense and honor.

At one time the Chinese Missionary Society in the author's district was in danger of running into a heavy debt, and some of the directors of the Society were in favor of recalling a number of evangelists from the mission field in the adjoining district, in order to prevent the debt. A delegate arose and said that he had been able to save \$76 during the past six years, but he felt that the work which the Missionary Society was doing was so important that the present crisis demanded that he give \$50 of this sum at once toward raising the necessary money to carry on the work which the evangelists were doing in Weichow. When we consider that \$50 represented almost a half year's salary, we need not be surprised that the effect was such over the people that the money was raised at once to carry on the work for the entire year.

A few years ago when preaching to the people in Heefong City, in the Weichow district, about one hundred miles southwest of Kityang, my attention was drawn toward a young man who showed great interest in all that was being said. Later in a private conversation he admitted that he desired to learn more of this truth, and asked that an evangelist be sent to his home at his own expense. At first we expected some personal and selfish motive, but soon found that this was not so. An evangelist stayed at his home for a month and during that period the young man, whose name was A Khoi, persuaded over thirty young men to become adherents and led them to establish regular services of Christian worship. A Khoi's next step was to buy a house, and having had it renovated, gave it to the Missionary Soci-

ety as a chapel. His zeal for the new religion caused comment throughout the entire city, and his best friends were sure that disaster would overtake him before long. At the time of opening the new meeting house, the bubonic plague broke out in that city and the surrounding country. Some of the people were sure that it was the result of allowing the Christians to obtain such a foothold, and the spirits were now taking revenge. The astonishment grew all the greater when it became known that A Khoi, the zealous Christian, was also stricken with the pestilence. It was all too true. But in his delirium he prayed to Christ to save and spare his life for the work's sake. While scores and hundreds of the people died, A Khoi was one of the few that recovered. The effect of this incident was very favorable to the work of the Mission. His entire family became Christians. They brought me their idols, which were coated with gold leaf and had been worshipped in that family for several generations. Many of the merchant class also became interested in the work.

The Chinese people are not so far removed from the entrance of the Kingdom of God as Occidentals often imagine. If we could, by any means, direct that intense devotion rendered to the *Manes* of the ancestors to the Lord Jesus Christ, and through Him lead them to worship the living God, China would soon take her place as one of the strongest of Christian nations. But meanwhile the battle must be fought against the overstatement of a moral truth. The struggle will be a severe one. No religion has yet been able to dislodge ancestral worship, but on the contrary, had to make provision for it in its system. Will the Christian Church of China do the same? Present indications are that she will not. Men and women are suffering a martyr's death

rather than have two masters. And with every death of one of these martyrs the final victory is made more sure.

—*The Conquest of the Cross in China.*

TOKYO CONFERENCE.

The conference of the World's Student Christian Federation, which was held in Tokyo early in April, was far more than a gathering of student Christian leaders. The conference was the first international convention of any sort ever held in the Far East. This fact alone made it an affair of more than ordinary interest. It was far more significant in its oriental than its international aspects. It was not a meeting of occidentals in an oriental capital, with a few orientals in attendance; it was rather a conference of orientals in an oriental city, with representatives of the West in attendance. Of the 627 delegates, fully 500 were from China, Japan, Korea, Siam, Ceylon and India, while the remainder represented twenty other nations. All the delegates to the conference were carefully chosen.

The conference left a deep mark on the national life of Japan. Leading statesmen expressed their convictions as to its importance to the Empire, and the Far East. Marquis Ito cabled his greetings from Korea, and showed his interest by contributing 10,000 yen toward the expenses. Count Okuma gave a garden party in honor of the conference, as did also Viscount Hayashi, the Minister of Foreign Affairs. The Mayor of Tokyo and several of the foremost financiers of the capital received the delegates at a brilliant reception, and the addresses delivered on that occasion were favorably commented upon throughout the Far East. Other leaders of Japan extended courtesies to the delegates, and rulers of the West sent cordial greetings. The messages from the President of the United

States and the King of England were received with special enthusiasm.

The secular press treated the conference from the viewpoint of its world relations:

The Nippon, a strongly Nationalistic organ, says: "This conference will do much toward creating a cosmopolitan spirit among Japanese people and destroying a narrow nationalistic tendency."

The Hochi Shimbun, the most widely read daily in Japan, and *The Tokyo Mainichi Shimbun*, another influential daily, express hope that a reconciliation of the Western and Eastern civilizations will find a starting point in this conference.

The Nichinichi Shimbun, one of the most influential political dailies in Japan, says: "The conference will be a power that makes our people recollect the spiritual and moral side of civilization, and causes them to fight against the materialistic tendencies of the present age."

Another indication of the mighty power and influence of the Tokyo conference was seen in the attitude and action of the non-Christian religions of Japan. While this Christian conference was in session there was also going on in Tokyo a Buddhist conference, attended by 3,000 delegates, representing all the great sects, which have over 30,000,000 adherents. This conference sent a message of good-will to the Christian student convention. This action is unprecedented, and almost incredible. At the same time the Shinto priests were holding a great convention in Tokyo. They also took the initiative and sent a deputation with a message of greeting. This also is indicative of a change, which five years ago would have been simply incredible.

One of the aims of the conference was to deliver an evangelistic message. Parallel to the sessions, there was conducted

a series of meetings for students in Tokyo. These had a remarkable influence and made a deep impression on the educational classes of the capital. Not less than 10,000 Japanese, Chinese and other students thronged to these meetings. Following the conference, delegates in small deputations visited the cities of the Empire, carrying the message of the gospel to students. These deputations were cordially received by officials as well as by the Christian community. Everywhere the halls were crowded to their utmost capacity, and thousands of Japanese students were thus brought within hearing of the claims of Christ from the lips of educated men. These evangelistic meetings constituted the most fruitful series of the kind ever conducted among the students of any nation. Never before in the history of the Church have the educated classes of the whole nation been thus brought face to face with the claims of Christ in a short period.

EDWARD C. JENKINS.

MAKING FRIENDS BY THE MAMMON OF UNRIGHTEOUSNESS.

In the parable of the Unjust Steward our Lord does not justify the fraud of the employe in taking advantage of his employer. In every parable there is a distinct lesson. The parable of the unjust judge teaches the value of importunate prayer. The unjust judge will avenge the widow of her adversary lest by her continual coming she weary him. But God will avenge His own elect because He loves them. The reason in the two cases is as different as day from night. So here, the unjust steward is commended—not by Christ, but by his lord—and not for his purloining of his lord's goods, but for his sagacity. The single point of prudence, foresight, forecast is taken. And our Lord's comment

on this is: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." "The mammon" in the parable was not money, but "wheat" and "oil." Any wealth, such as time, talent, opportunity, and authority, as well as gold and silver, constitutes the mammon. It is the mammon of unrighteousness, not because it is an evil thing, for it is God's good gift, but because the depraved heart makes an ill use of it. "The love of money is the root of all evil." The expression, "make friends of," is ambiguous. It evidently signifies to use our riches so as to secure eternal well-being. Use these goods of time so as to secure yourselves an eternal home and friends to bid you welcome there. The unjust steward went from one tenant to another on his master's estate and secured their gratitude by reducing their bills. And when he was discharged from the stewardship these fast friends gave him a home with themselves. Let God's children use their means in winning souls to Christ and these converts will be their friends who will give them a glad welcome as they enter the pearly gates of our Father's house. This is the teaching of God's word: "Sell that thou hast, and give unto the poor, and thou shalt have treasure in heaven." "Provide yourselves bags that wax not old; a treasure in the heavens, that fadeth not away." "Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Just as the patriarchs erected an altar when they felt God to be near, till Palestine became dotted with these memorials, so let this earth be marked by the missions of Christians established to save the perishing. And the reward which the righteous man never misses will be, not the temporary home which

the unjust steward enjoyed, but the everlasting habitations which are prepared for them that love God.

I know of no better illustration of this than the life of Samuel J. Mills, Missionary Pathfinder, Pioneer and Promoter. The meeting of the American Board of Missions in Williamstown, Mass., in October, on the Centennial of the "Haystack Prayer-meeting" has occasioned the publication of his memoirs by Thomas C. Richards, dedicated "to the men of Williams who at Home and Abroad have followed in the path where Samuel John Mills blazed the way." His father was pastor of the Congregational Church of Torrington, Conn., for sixty-four years. Samuel was born in 1783 and died 1818 on a ship returning from Africa and was buried at sea. He was early troubled about his conversion, supposing that unless he had deep sorrow for sin and a sudden assurance that he was forgiven he was not saved. His pious mother gave him the needed counsel. But he never seemed to have gained that mountain-top joy that some have. He writes in his journal, July 21, 1816, his health poor, but zeal intense: "My indisposition rather increases than abates. Perhaps the Lord has little more for me to do in this world. He has made me an instrument in His hand of doing some good; but what have been the motives which have actuated me are best known to Himself. I many times fear I shall yet be dashed to pieces, as a vessel in which the Master has no pleasure." One seems to hear in these words the echo of Paul's "lest that by any means, when I have preached to others, I myself should be a castaway." His father's salary was never more than \$350 a year, and half of it paid in potatoes, apples and firewood. And yet he gave his three sons and daughter a college education. When asked how he did it with

his small salary, he replied: "Almighty God and my wife helped me." Samuel J. Mills was one of the students who attended the prayer meeting held in a grove not far from Williams College. It met once a week. They talked and prayed about foreign missions. Young Mills was the leading spirit among them. On one occasion a storm came up and the five students in the meeting ran to the haystack near by, and taking shelter continued their prayers and conference. A marble shaft now marks the spot and the grove has been purchased as a resort for returned and outgoing missionaries, called "Mission Park." The dedicatory services on Aug. 5, 1856, lasted six hours. Hon. David Dudley Field, who presided, closed his address with these words: "We dedicate this park to the memory of the Founders of American Missions, and to the missionary cause and spirit. We hope that in all future time the students of this college will come here for exercise and meditation; that the officers of the college will seek here refreshment from their anxieties and toils; we hope that the young missionary, about to depart with a brave heart upon his glorious errand, will walk upon this ground to strengthen himself with the spirit of the place; and that the returned missionary, wearied with labor, exposure and privation, will find here rest and consolation for the body and the spirit. May this grove be more sacred, if less famous, than the Academia of Plato; may its trees flourish like the cedars of Lebanon, and its turf ever be green as the pastures beside the still waters."

One immediate result of the prayer meeting was a revival in the college and community. These students formed a secret foreign missionary society, admitting only those who were willing to pledge themselves to go as foreign mis-

sionaries and to form no entangling alliances that would hinder their going should Providence open the way. They kept it a profound secret, because of the tremendous prejudices against their project on behalf of the heathen.

The journal of these meetings furnishes interesting reading. Young Mills always quieted fears as to the impossibility of their reaching the heathen natives, by saying, "We can do it if we will; though you and I are very little beings, we must not rest satisfied until our influence is felt to the remotest corner of this ruined world." "In 1897, the World's Student Christian Federation, uniting all the student movements of the world, held its second meeting in Williamstown. Men were gathered from thirteen nations and five continents. One evening all these delegates gathered around the monument which marks the spot where the haystack stood. The story of that first meeting on this spot was graphically told—how Mills had urged the carrying of the gospel to the heathen, and in reply to obstacles suggested, had said, 'We can do it if we will.' The progress from that small beginning was traced, and how it had made the present meeting a possibility. Then all the delegates present made 'the mountains,' of which every Williams man loves to sing, echo and re-echo with 'We can do it if we will.' There the Germans and the French, forgetting Sedan and Alsace and Lorraine, sang out each in the language of his fatherland, 'We can do it if we will.' Men from Holland and India, men from South Africa and China, men from Switzerland and Japan, each in his native language, rang out the sentiment which the same place had heard ninety-one years before. The German students sang 'Ein feste Burg ist unser Gott,' and as the strangely diverse but deeply united

company marched away singing 'Onward, Christian Soldiers,' one could not but feel that though the body of the soldier who first uttered that battle cry lay buried in a nameless grave in a trackless ocean, his soul was marching on."

J. M. FOSTER.

Boston, Mass.

(Concluded next issue.)

THE PSALTER.

The following resumé of the efforts of Synod to obtain a more suitable metrical version of the Psalms than the Scotch version will not be without interest, and may be helpful now that the last effort, the Union version, has so completely failed to realize expectations.

At the meeting of Synod in 1882, a committee was appointed "to prepare an edition of the Book of Psalms, with verbal corrections, with suitable music." From that time until the present, the question of a revised Psalter has been before the Church.

The committee reported in 1884, giving "specimens of the alterations on which they had agreed," and a statement of the principles on which, if approved, they were "ready to go forward with the work."

This committee was discharged in 1885, and in 1887 a new one was appointed "to make the necessary revision of the Psalm book, and that as early as possible they set their emendations before the Church to be examined for adoption at next Synod; and also to prepare a suitable collection of tunes for publication with it and some additional metres." The committee reported the next year that they had completed their work and gave "the rules by which they had been guided in its preparation." The revised version was referred to a committee of nine members, with instructions to receive criticisms and suggestions from the ministers and members of the Church,

to perfect the work of revision as far as possible, and to report to next Synod; in the meantime the use of this revised version to be permitted throughout the Church."

In 1889 the committee recommended "that Synod authorize the use in families and churches of this revision, and that the volume be entitled 'The Psalter, or Book of Psalms.'" This indorsement was modified in 1895, when the following action was taken:

Resolved, "That this Synod instruct its committee on Revised Psalter to maintain the principle that a metrical version should be a faithful translation of the Psalms, and that there are certain passages in our present revised version, e. g., chorus of the second version of Psalm 47, which we are not content should be regarded as a precedent in their action."

In 1905 it was resolved, "That the second version of the 47th Psalm, in the revised Reformed Presbyterian version, which was withdrawn by action of the Synod of 1895 as an example to be followed in the revision of the Psalter, be hereby withdrawn from use in the worship of God as not sufficiently faithful to the Scriptures in its rendering."

In the meantime those congregations that are using the Revised Psalter are allowed to continue singing the "certain passages" referred to in the action of Synod of 1895. Perhaps at some future time we shall be told what they are, and they, too, will be withdrawn.

As far back as 1885 Synod took action with reference to a uniform version and appointed a committee "to correspond with the Psalm-singing churches and invite them to unite with us in the preparation of a standard edition of the old metrical version of the Psalms of David." In 1887 a committee was appointed "to co-operate with similar committees from

other bodies in the endeavor to provide a metrical version which shall be free from objections, and shall be the manual of praise for all churches."

The delegates to the Pan-Presbyterian Alliance to meet in London, July 3, 1888, were instructed to use "all their endeavors to have a committee consisting of one or more from each evangelical, Psalm-singing branch of the Church, that shall have in charge the preparation of a uniform version of the Psalms."

After repeated efforts and failures, a joint committee was at last obtained consisting of representatives of the following churches, viz.: The Presbyterian Church in the United States of America, the Presbyterian Church in Canada, the United Presbyterian Church in North America, the Reformed Presbyterian Church (Synod), the Reformed Presbyterian Church (General Synod), the Reformed Church in America (Dutch), the Christian Reformed Church in North America, the Associate Presbyterian Church, and the Associate Reformed Church (South). The co-operation of the Psalm-singing churches across the sea was not secured.

This committee met for special work in April, 1900, and held meetings semi-annually until its work was completed.

The result of its labors was submitted to Synod at the meeting in 1905. A special committee was appointed to "examine this version, to offer suggestions to the revision committee and to formulate action on this version, to be laid before next Synod." In 1906, action on the uniform version was laid over until the next Synod, "inasmuch as it was intimated that the joint committee may meet again, and possibly make other changes." The committee was continued, and instructed to examine the joint version in its amended form and report their conclusions to the next Synod.

This year the committee was discharged, having reached a unanimous judgment "that we could not recommend" the adoption of the version "in its present form."

The necessity for a selection of Psalms for evangelistic services, reform work, mission Sabbath schools, etc., has long been felt. In 1871 a committee was appointed "to select Psalms suitable for national reform work, and print as many as may be needed." The committee did not act. In 1897 a book of selections was published. The Central Board prepared some years ago a leaflet with the same object in view. The long-felt want has not been supplied. For this reason some of our missions use the selections made by our United Presbyterian brethren. This year a committee was appointed to "report on an enlarged edition of our Psalm selections."

J. W. SPROULL.

IN MEMORIAM.

The Board of Deacons of the Eighth St. Reformed Presbyterian Church, Pittsburgh, Pa., desire to put on record the following tribute to the memory of our beloved pastor, who on June 13, 1907, at 2:30 P.M., "was not, for God took him"—the Rev. David McAllister, D.D., LL.D.

He was a man of many talents, and one who faithfully used them all in the service of his Master. His scholarship was of the highest order, and nowhere was it

more marked than in his ability to use to good effect the Word of God. The Bible he had practically mastered as a comprehensive system of Divine truth. This, together with his knowledge of human nature and his great love for God and man, made him a preacher of unusual power.

His interest in the Church universal and her work was unflagging, and his advocacy of the organic union of the Church, "that they all may be one, as Thou, Father, art in Me and I in Thee; that they also may be one in us," was both Scriptural and profound.

His love to the Church of his choice was unquestionable.

He loved his brethren in Christ, being most charitable in dealings with those who differed from him even seriously. And his love for the flock over which he was overseer was manifest on every hand, and nowhere more so than in the financial interests thereof with which this Board is specially interested.

He was a liberal giver, always taking the lead according to his ability in contributions to good causes.

In all things he was an exemplar. Ours is to follow in his footsteps even as he walked in those of his Lord and Master.

By order of the Board.

THOMAS W. MCBRIDE, *Sec.*

Pittsburg, Pa., July 11, 1907.



Self-control in trifles trains to self-control in crises. There is such a thing as the habit of mastery. When we accustom ourselves to act courageously, we are surely storing up power for victory in some great temptation. On the other hand, it is impossible to yield to all the impulses of self in things that seem of small importance, and then one day suddenly rise to conquest when a great struggle is on. We are preparing to-day for to-morrow's victory or defeat.—*Record*.



He who knows he is in the world for a very little while, who knows and feels it, strikes for the center of living. He does the little daily things of life, but he does them for a purpose.—*Phillips Brooks*.

EDITORIAL NOTES.

At our request Treasurer Walter T. Miller has kindly sent to OLIVE TREES the following statement of receipts for the

SEMI-CENTENNIAL FUND.

Rev. T. M. Slater, Seattle, Wash.	\$100.00
S. S. Old Bethel Cong.....	18.50
Y. W. L., Brooklyn Cong.....	100.00
Rev. R. J. George and wife.....	100.00
A Covenanter in Beaver Falls, Pa.	50.00
Mrs. M. Morton, Allegheny Cong.	100.00
W. M. Soc'y, Illinois Presbytery.	59.67
The Lord's Tenth from A Widow.	2.00
Mrs. Nancy Reid, Mankato, Kas..	3.00
A Member of Morning Sun Cong.	25.00
Dwight Harsh, Leuxa, Kans....	7.00
J. C. Thompson, Oakdale, Ill....	10.00
Mrs. M. E. Coleman, Los Angeles Congregation	11.50
Covenanter Young People's C. E. Union, Kansas Presbytery..	50.00
J. M. Adams & wife, Sterling, Ks.	100.00
S. S., Holmwood Cong.....	3.70
Rev. H. B. McMillan, Greely, Col.	25.00
Mr. and Mrs. R. G. Robb, Morning Sun, Ia.	25.00
J. A. Torrence and daughter Mary, Denison, Kans.....	40.00
Mr. and Mrs. John Turbitt, Third New York Cong.....	50.00
L. M. S., Old Bethel Cong.....	10.00
Mrs. Robert McNeill, Sr., Second New York Cong.....	50.00
Mrs. J. L. Patterson, Staunton, Ill.	100.00
Mrs. M. E. McKee, Clarinda, Ia..	100.00
Mrs. Jos. Edgar, York, N.Y. Cong.	5.00
Rev. John Pritchard, White Lake, N. Y.	25.00
J. T. Logan, Jamestown, Pa.....	7.00
T. C. Weir and family, Winches- ter, Kans.	70.00
L. M. S., Wahoo, Neb.....	10.00
"A Widow's Mite," Second New York Cong.	2.00

Rev. W. W. Wilson and wife,
Topeka, Kans. 50.00

\$1309.37

The last-named contribution is very tenderly associated with the early death of one of our most devoted young ministers, as indicated in the following letter:

NEW CONCORD, O., Oct. 2, 1907.

Mr. Walter T. Miller.

DEAR MR. MILLER:

A few days before Mr. Wilson passed away, he wanted me to send a contribution to the Semi-Centennial Fund, saying he would like to give \$50, and for me to send it from "Rev. W. W. Wilson and wife."

He wanted me to tell how very much we were interested in the movement, more especially when our own sister Lena was going to China. We wished to thank the Church for the help we received through the Synod, individual ministers and laymen, in the Church. Our wants were all met through their generosity. We always asked a rich blessing from the Giver of all good to rest on those who provided for us so abundantly. This contribution is a part of the Lord's portion. Will you publish a few words to this effect if you care to do so. I would be very glad, as we want to express our thanks.

Very sincerely,

MRS. AGNES C. WILSON.

Some seem to think that this fund of

Twenty-five Thousand Dollars

is not likely to be raised by the end of the year. Perhaps not, but few will venture to say that the money, however large the sum looks, will not be contributed before that date. At present the people are planning for the annual offerings that have to be made on the first Sabbath of

December for the current expenses of the Syrian Mission. When their individual contributions have been laid on the plate, thus discharging their obligations to co-operate in making up the full appropriation of \$17,500 for that enterprise, and when they have also prayerfully considered what they ought to give on the first Sabbath in February, 1908, toward the \$6,000 appropriated for the Mission in China, then their special gifts may be looked for, and within a few weeks, the whole amount will be in the Treasury.



At last report Rev. and Mrs. Samuel Edgar and Miss F. Elma French were with friends in Ireland, expecting to be in London Oct. 28 or 30. They have arranged to sail from Marseilles on S. S. Senegal, Thursday, Nov. 7, 1907, and should be in Latakia, Syria, ten days from that date.



Since last acknowledgments, OLIVE TREES has received the following contri-



Life must be lived on the mountain heights in unceasing relation to the Spirit, Who is the One and only interpreter of Christ. Some years ago I met in the south of England a dear friend, and looking at him, was filled with sorrow as I saw at once he was in the grasp of an insidious disease which with deadly certainty saps away the life. After a long interval, when I was in Colorado, I saw him again, and hardly knew him. The rare air of the mountains had given back his old strength, and had made impossible the spread of his disease. He told me, however, that while feeling perfectly well, it was necessary for him to stay upon those mountain heights, or the old trouble would return. Let us keep ever in the mountain air. If we descend into the old valleys, the paralysis of the past will come again. We must live in the atmosphere of the Spirit, high on the mountains of vision, and there the appetite for the bread of heaven will be strong, and feeding upon Christ, we shall "grow up into Him in all things."—*Dr. Campbell Morgan.*



A Greek woman employed in the American Hospital in Cesarea, Turkey, was stirred by a revival. She straightway asked leave to visit a woman whom she had injured and to whom she had not spoken for ten years. When she trudged through the snow three or four miles to ask her "enemy's" forgiveness, her relatives were sure she had gone daft. But the next day, when she came back to the hospital, she said, "We made peace, and the stone in my heart is gone."

butions toward the salary of young women's missionary:

A Member of 2d Newburgh, N. Y.	\$1.00
Mrs. M. E. Latimer, Beaver Falls.	5.20
Miss M. Blair, Pittsburg, Pa.....	5.00
L. M. S., Miller's Run Cong.....	12.50
Miss Margaret E. Atchison, Olathe,	
Kansas	3.65

Also one contribution for salary of pastor's missionary:

Rev. B. M. Sharp, McKeesport, Pa.	20.00
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Seventeen hundred copies of the semi-centennial addresses have been sent to congregations that ordered them and thirteen hundred copies have been distributed pro rata among congregations that gave no orders. If any congregation has been overlooked small orders can still be filled out of two hundred copies reserved for that purpose. Please acknowledge receipt of packages promptly.

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Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

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